A U M

As the one fire, after it has entered the world, though one, becomes different according to what it burns, thus the One Self within all things, becomes different according to whatever it enters, but it exists apart.

There is one Eternal Thinker thinking non-eternal thoughts; He, though one, fulfils the desires of many. The wise, who perceive Him within their self, to them belong eternal life, eternal peace.—*Upanishads.*

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

"WHEN THE TIME COMES"

I mean by "helpers" such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty . . . *when the time comes,* and especially by their American brother. . . .

Ingratitude *is a crime in Occultism.* W. Q. Judge is the Rescuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. Mr. Judge refuses to defend himself. No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended?

H. P. BLAVATSKY: *The Third Instruction.*

THE task undertaken by this magazine was to present the philosophy of Theosophy as it was given by Those who brought it. That very task imposes the necessity of calling attention to the various misstatements of fact or philosophy that may emanate from any theosophical exponent.

In September of last year it became necessary to call attention to misrepresentations so clearly indicative of lack of knowledge on the part of the author that our article was written under the caption of "Blind Leaders of the Blind." In that article the Editors of this magazine pointed out the errors and false deductions, and gave corrections from recorded history and recorded philosophy, with references and citations. The reader is referred to the article itself.

Again we regretfully have to call attention to other misunderstandings and consequent misrepresentation from the same quarter, appearing in *The American Theosophist* for May, 1914.

The first of these is in regard to William Q. Judge.

The fact that "THEOSOPHY" from the beginning endeavored to show, and proved in its showing, is that H. P. Blavatsky and William Q. Judge were the real Founders of the Theosophical Society, and were the real Teachers, or rather the real Messengers of Theosophy to the Western World. On account of this effort to show the real status and relation of H. P. Blavatsky and William Q. Judge, interest in the conjunction of these two names has been aroused throughout the theosophical world. For this reason, evidently, those organs and publications that have hitherto ignored the nature and work of Mr. Judge are just now endeavoring to create an impression in regard to Him which is a false one, and absolutely unsupportable by any evidence whatever.

We necessarily welcome even the smallest recognition of W. Q. Judge coming from quarters that have in the past vilified, slandered and misrepresented Him, when His position in the work was not entirely ignored. As before, we propose to take as authority for what we have to say—H. P. Blavatsky, the only one who could rightfully speak in regard to him. In speaking of Mr. Judge we do not have to pose as authorities ourselves. As historians we have no apologies to offer, but as true historians we feel bound to place every fact before our readers. We have no doubt but that we shall be charged with intolerance and unfriendly judgment, but this we will have to accept for the sake of the cause we are endeavoring to serve. We are in this battle to win recognition for the true Philosophy, the true Founders, and a true comprehension of the Movement.

It is our intention to nail every lie with recorded truth. Unsupported statements by anyone, however high he may be supposed to be, can have no weight whatever in the mind of any informed person. Such statements, however, can and do deceive and mislead the innocent, the ignorant and the unwary; are ingrate blows, and are not an exposition or an interpretation, but a perversion alike of the facts and of the philosophy. Is this vigorous language? If so, the occasion demands it, as we shall proceed to show.

For years *The American Theosophist* and its predecessor *The Theosophic Messenger* carried on its inside front cover page an official announcement that the Theosophical Society was "founded by Col. H. S. Olcott and H. P. Blavatsky." After the publication of "Blind Leaders of the Blind" this announcement was changed to read: "Founded by H. P. Blavatsky and Col. H. S. Olcott." Why the change if the original announcement truly stated the fact and the relation? Otherwise, why the covert subordination and belittling of H. P. Blavatsky?

The May, 1914, number of *The American Theosophist* contains an editorial article on William Q. Judge, and through the magazine are numerous extracts from his writings. Taking the admission of

good in Mr. Judge at face value, tardy and reluctant though it be, what is the explanation of twenty years delay in its making; what the explanation of twenty years omission of these writings from the columns of the organs of Mrs. Besant's Society, of twenty years omission of his books from their lists of publications for students?

The article in question evades Mr. Judge's place in the founding of the Society, denies history and repeats its "two founders." We present one citation out of scores that can be supplied to give Mr. Judge's true status. In her first letter to the American Theosophists in convention assembled Madame Blavatsky begins as follows:

> To William Q. Judge, General Secretary of the American Section of the Theosophical Society: My Dearest Brother and Co-Founder of the Theosophical Society: We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.
>
> H. P. Blavatsky .·.,
>
> *Letter to the Second American Convention, and dated, London, April* 3, 1888.

The last paragraph of the article under review in condescending forgiveness *imputes to William Q. Judge the very wrongs committed by his accuser, Mrs. Annie Besant,* and aided and abetted by those who were or are under her influence and domination. Can delusion dig itself a deeper pit than this?

Next month we propose to show the successive steps of warning, of prophesy, and of unhappy fulfillment in that cycle of the Theosophical Movement and the Theosophical Society which began in 1886 and ended in 1895. Meantime the thoughtful student is asked to read and ponder the following articles re-printed in former numbers of "THEOSOPHY:" (a) "The Theosophical Mahatmas," reprinted in the July, 1913, number; (b) "Lodges of Magic," reprinted in March, 1913; (c) "A Master's Letter," reprinted in September, 1913, and (d) the article, "H. P. B. was not Deserted By Masters," reprinted in May, 1913; together with the four Letters of H. P. B. to the several American Conventions, and reprinted in this magazine in the numbers for November and December, 1912, and February and March, 1913.

Lucifer Vol. 8. page 241

MY BOOKS*

SOME time ago, a Theosophist, Mr. R***, was traveling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled,* when to his astonishment she replied, "Don't read it, *it is all trash.*"

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analyzed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "masterpiece," this "monumental work," as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,† with its misprints and wrong quotation-marks, has given me more anxiety and trouble than any-

*This article was first printed by H. P. Blavatsky in *Lucifer,* for May, 1891.

†Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand, (Vol. I., p. 347, 2nd par.), a "correction" which shows Buddha teaching that there *is no rebirth on this planet* (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation;* the use of the word "planet," for *plane,* of "Monas" for *Manas;* and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

thing else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor short-comings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine,* as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.*

**Isis Unveiled;* a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, $7.50. Fifth Edition.

"This monumental work . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopaedia."—*North American Review.*

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript.*

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent.*

"An extremely readable and exhaustive essay upon the paramount importance of reestablishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."—*N. Y. World.*

"Most remarkable book of the season."—*Com. Advertiser.*

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post.*

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—*New York Sun.*

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic.*

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune.*

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis.* Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald.*

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria persona* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretenses, of being a chronic fraud and *a living lie,* an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated;* that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever-active opponents that (1) *Isis Unveiled* was simply a rehash of Eliphas Levi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!* On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my "fraud," or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled,* for which I am in no way responsible, (*a*) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (*b*) that many a passage in these works has been written by me *under their dictation.* In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately

*This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission.

intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference,* will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—*even to repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport,* and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of "slanders and lies," my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last twelve years,† though I have never seen or met the creature. Neither do I intend to answer him now. But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—*and nothing but the truth.* Not that I seek to excuse myself in anything even before them or to "explain things." It is nothing of the kind. What I am determined to do is to give *facts,* undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim.*

(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

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†I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into *Isis Unveiled,* I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it,* that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis,* before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labors and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis.* It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index,* who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil." If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result

was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra," that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the Introductory Chapter "Before the Veil!"

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing." But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala,* published it as his own superb poem, *Hiawatha,* and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences." Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F. R. G. S. to boot, finds several pages out of his just published *A Ride to India, across Persia and Beluchistan,* in the London *Academy* paralleled with extracts from *The Country of Belochistan,* by A. W. Hughes, which are identical *verbatim et literatim.* Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally,* and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jesus,* by Renan, will find that he has plagiarized by *anticipation,* some descriptive passages rendered in flowing verse in the *Light of the World.* Yet even Sir Edwin Arnold, whose versatile and recognized genius needs no borrowed imagery, has failed to thank the

French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilization and *fin de siecle,* one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil," I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honorable, too great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary,* explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,* would be insane enough to accuse *him* of "plaigiarising" from any author's work! I give in the foot-note the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferreted out unquoted passages and proclaim louder than ever "the author of *Isis Unveiled,*" to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy, nor even hurt me.* I have no author's

*A. Wilder, M. D., the editor of *Serpent and Siva Worship,* by Hyde Clark and C. Staniland Wake; of *Ancient Art and Mythology,* by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship,* by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries;* "A Dissertation, by Thomas Taylor, translator of 'Plato,' 'Plotinus,' 'Porphyry,' 'Jamblichus,' 'Proclus,' 'Aristotle,' etc., etc., etc.", edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M. D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the "Older Academy," a quarterly journal of New York, and the translator of the *Mysteries,* by Jamblichus.

vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(*a*) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(*b*) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(*c*) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and LUCIFER—yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis,* above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about a half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I, p. 46) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891. H. P. BLAVATSKY.

A declaration:

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E. S.), at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides*

of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, etc., have consequently crept into them.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning." From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,
W. R. OLD,
LAURA M. COOPER,
EMILY KISLINGBURY,
E. T. STURDY,
H. A. W. CORYN,
CONSTANCE WACHTMEISTER,
ALICE LEIGHTON CLEATHER,
CLAUDE F. WRIGHT,
ARCHIBALD KEIGHTLEY,
ISABEL COOPER-OAKLEY,
ANNIE BESANT.

SOME HINDU LEGENDS*

(Continued from May Number)

VALMIKI, THE WRITER OF RAMAYANA.

In one of the wilds of India, a Brahmin youth of obscure parentage in a vagabond company used to waylay travelers, and lead a life remarkable for its lawlessness and avarice. For years the boy trafficked in unrighteousness, till one fine summer morning Narada, the messenger of the gods, the Mercury of the Aryans, with his tuneful lute (*Vina*) hymning forth praises to Vishnu to kill the tedium of his march, came upon the brigand so early up for his daily human hunt. On being threatened with his life Narada remonstrated with the brigand to spare it, as his death would not give him any money, and asked the chief motive which led him to commit such crimes. On being told that he had a large family to maintain, which, as he could not do by fair means, he had to fall upon foul ones to keep them well fed and clothed, Narada begged him hard, before being put to the sword, to run to his own house and ask his wife and children, for whose sake he was heaping sins on his own head, if any one amongst them was willing to exchange with him the penalty of hanging which was inevitably destined for him at no distant date. Utterly dejected and downcast did the Brahmin return to Narada and complained most bitterly to him of the ingratitude of his own kith and kin for whom he had dipped his hands so deep in blood, since they cared not for him to desist though he should die. He fell upon his knees and requested the divine messenger to save his soul. Taking pity on his abandoned plight, Narada told him to sit under a banyan tree hard by and mutter incessantly the word MARA.

In the Canarese language this word means "a tree," and the illiterate youth, who had never heard the name of God until now, very soon, by repeated anagrams, began to pronounce *Rama, Rama,* the name of the Deity amongst the Hindus. For a thousand years, the legend runs, the Brahmin in his yoga trance kept the word Rama ceaselessly on his lips, at the end of which Narada once more happened to pass that very way, and found in his would-be murderer a regenerated ascetic whose body was altogether enveloped with white ants. Nearing him he recalled him from his trance and gave him the name of Valmiki, or he whose body was covered with *Valmik* or white ants. Inspired by him this Valmiki, the former highwayman, wrote that glorious monument of human genius held so sacred by the Hindus, the Ramayana, in which he recounts the love of God towards man, and how He tries to alleviate the sufferings and woes of Humanity.

Among other things the story is intended to show how the soul even of the most abandoned may be swayed, and how an impulse

*This article was first printed by Mr. Judge in *The Path* for March, 1892.

in the direction of a better life will lead to good Karma. The sage, whether appearing as Narada or not, knows how to touch the chord that shall vibrate so strongly as to change a life, as in this case he appealed to the bandit on a point that would show him how ungrateful were those for whom he did evil. And so, too, only by previous good Karma could this youth have met a benefactor in that life; thus all along the road we meet those who help us and those whom we must help. As we do not recognize them, the only way is to help everybody.

THE MUNGALGIRI TEMPLE.

About six miles from the town of Bezwada, the ancient Vijayawada so famous for the religious austerities of Nijaya or Arjuna, there is a high mountain called Mungalgiri. On the top there is a very celebrated temple whose chief wonder is that near its "Holy of the Holies" there is a small opening known as Narsihma Vakira, or the mouth of the God Narsimah, the Fourth Avatar of Vishnu. The votaries who come to the shrine are in the habit of bringing a potful of *jaggery* mixed with water, as a libation to the god. The contents are emptied by means of a conch shell into the small orifice just mentioned. Only just half of what is offered is taken in; the other half, even if poured, is not received, but thrown out as often as the conch throws it in. This is considered as a token of love and regard of the Deity towards helpless Humanity.

There is a perpendicular crevice in the same mount which is supposed to communicate with the Patala—known as the nether world by some and in *Secret Doctrine* identified with America.

In the *Kreta* Yuga this mountain was called Muktadari, or the Mount of Salvation; in the *Treta* Yuga, Jotadari, or the Mount of Protection; in *Dwapara*, Niladari, or the Blue Mount; and in *Kali*, the present age, it is known as Mungalgiri, or the Auspicious Mount.

The spire over the temple is some 1,320 feet high, and was built by a Rajah named Venkatradari at a cost of 400,000 rupees in order to expiate the crime of murdering some robbers whom he had invited to his house really for that purpose but on the ostensible plea of hospitality.

India is a land of mysteries truly, but although many of these folk tales arise out of natural phenomena, they show the deeply-seated religious feeling of the race. Religion there enters indeed into everything. But these tales are not despicable, for many great writers of authority know that under the folk tales of all nations are concealed truths hidden from the materialist's gaze. Oil on the sea to still it was long held a superstition, but now nearly every well appointed ocean vessel is equipped with oil-bags to accomplish this end in accord with ancient "superstition."

Warangal, J. S.

FRAGMENTS OF OCCULT TRUTH*

By A Lay Chela.

No. VI.

Devachan.

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design which is worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven or some sphere of punishment for all the rest of eternity, as they are reluctant to contemplate the notion of final annihilation even for their mere personal entities,—unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of milleniums. Thus the Heaven of vulgar theology,—not to speak of the Hell,—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning but no end—and found enjoyable in the highest degree. But each person is simply himself or herself as on earth in a new spiritual body, with recollection of the past life on earth, and perception of the continued life in progress here for the living friends and relatives left behind. Now a Heaven which constituted a watch tower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached, had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in a conventional Heaven, lies in the supposition that Heaven is not yet open for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like, annihilation-like, trance, waiting for

*This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1883.

the resurrection at the end of the world. [The resurrection by the bye has an occult meaning which the present explanations may help to elucidate, but of that more anon]. Which of these hypotheses is most favored by ordinary theology we do not pretend to say, but Heaven must be recognized by that doctrine as either, open or not open yet for the reception of souls, and then one of the two lines of speculation above roughly indicated must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge, within the range of ordinary human understanding, can be presented to the reader in language as lucid as a diamond, and no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go, may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar to whom its minutest details are no longer strange. From these the information comes, which we are about to lay before the reader.* Rejecting the unscientific name which has become encrusted with too many misconceptions to be convenient, let us keep to the oriental designation of that region or state into which the higher principles of human creatures pass at death. "Devachan," to begin with,

*The information is supplemented by a copious appendix which please consult.—*Ed.*

makes no offer of *eternal* accommodation to the finite personalities of dying men.

It has already been explained that when the four higher principles escape from the body, *i. e.*, from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliquiae* remain in the *Kama loka* or immediate vicinity or atmosphere of the earth, and the higher two invested with a certain amount of consciousness by having assimilated all which is adapted to a superior state of existence, from the 5th principle, *Manas,* or "animal" soul, pass into a temporary period of oblivion† from which they are, so to speak, born into "Devachan." Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet, and so forth; that which survives in Devachan is the man's own self-conscious personality,‡ under some restrictions indeed, which we will come to directly, but still it is the same personality as regards its higher feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but, to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centered in the exercise of the affections will miss none, in Devachan of those whom he or she loved. But, at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them *they will be there.* It is not necessary to say much more to give a clue to the position. Devachan is a subjective state. It will seem as real, as the chairs and tables round us;—and remember that above all things to the profound philosophy of occultism, are the chairs and tables, and the whole objective scenery of the world,—unreal and—merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state.

Now we fancy very few Western thinkers at the first glance will welcome this account of the heaven awaiting them beyond the grave, but we are not weaving merely pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination, is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible any thing which can be described as a felicitous spiritual existence after death for mankind at large, and "Devachan"

†Called in No. 1 of Fragments "gestation."

‡See Appendix A.—Perchance, the "essence" of self-conscious personality would be a more comprehensive term.—*Ed.*

is as much a purely and absolutely felicitous condition for all who attain it as "Avitchi"—is the reverse of it. There is no inequality or injustice in the system; Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering any more than in "Avitchi" there is any room for enjoyment or *repentance.** It is a life of *effects,* not of *causes;* a life of being paid your earnings, not of labouring for them. Therefore it is impossible to be during that life cognizant of what is going on on earth. Under the operation of such cognition there would be no true happiness possible in the state after death. But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony: no one will complain of having experienced monotony during the minute or moment or half hour as it may have been of the greatest happiness he may have enjoyed in life. Most people have had some happy moments at all events to look back to for the purpose of this comparison, and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed unchangeable sensation of intense happiness goes on and on, not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time until the efficient impulse has exhausted itself. [See Appendix B.] As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. There is the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into conscious lethargy, semi-unconsciousness, oblivion and—not death but birth! birth into another personality and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan.

"It is not a reality then, it is a mere dream," objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality all the while is being cheated by Nature, and must encounter a terrible shock when it wakes to its mistake." But in the nature of things, it never does or can wake. The waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there ever possibly a parting from its chosen associates. Those associates are not in

*The fine parable in Luke about Lazarus, the beggar, the rich man, and "Father Abraham," would fall through, we are afraid, in the light of esoteric teachings. The only important truth therein contained is the statement about the "great gulf fixed" between Devachan, and Avitchi, and the earth. See Luke xvi. *v.* 20-30.—*Ed.*

the nature of companions who may wish to go away, of friends who may tire of the friend that loves them even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away. [See Appendix C.]

There *is* a sense of unreality about the whole affair, to some people, which is painful to their mind at first no doubt; but this is certainly much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People to begin with would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unfailing certainty. Not merely as regards the duration of the blissful state which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realize. But this indication of its character is enough to show how perfectly it falls into its appointed place in the whole scheme of evolution. [See Appendix D.]

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past there is no opportunity while the soul inhabits it, for the punctual requital of evil deeds. But Nature does not content herself with either forgiving sins in a free and easy way, or damning sinners outright, like a lazy master too indolent, rather than too good-natured, to govern his household justly. The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good. But the place of its operation is not Devachan, but either a new rebirth, or *Avitchi* —a state to be reached only in exceptional cases and by exceptional natures.* The subject being of paramount importance it may be

*While the ordinary, common place sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the—so to speak *aristocrat of sin* has *avitchi* in prospect. Most of our everyday transgressions being due rather to circumstances over which we have little or no control, as well as to the utter vanity of the request—"Lead us not into temptation," the Law of Retribution is there, with its finer sense of discriminative justice than ever found on earth, to act always unerringly in producing effects strictly adequating their real causes.

left for a separate Fragment [See Appendix E.] Generally, the re-birth into objective existence is the event for which the karma of evil patiently waits; and then, it irresistibly asserts itself, not that the karma of good exhausts itself in Devachan leaving the unhappy monad to develope a new consciousness with no material beyond the evil deeds of its last personality. The re-birth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep,—a peaceful night with dreams more vivid than day, and imperishable for many centuries and ages, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiritual or relatively spiritual complement of our earth life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other but the Devachan state to be dealt with. For once in Devachan there is very little opportunity for communication between a spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth those friends, if the bond of affection has been sufficiently strong will be with the happy spirit still, to all intents and purposes for him, and as happy blissful, innocent, as the disembodied dreamer himself. It is *possible,* however, for yet living persons to have visions of Devachan, though such visions are rare, and only one-sided,—the entities in Devachan, sighted by the earthly *clairvoyant* being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded,—are real, though it is most difficult for the unitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the spirit in the Devachan *becomes* for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena, determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport*, is in plain fact, an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the seance room is the denizen of that intervening region between Earth-life and Devachan which has been already referred to as *Kama loka.* On the subject of "shells" or Elementaries, so much has been written of late that this branch of the subject may be passed over lightly now. The upper *duad* having won, in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all with a remnant of the 5th its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time—an empty shell though alive for a while to a certain extent. A word or two of explanation however is required in reference to the complete two principled being which remains in the *Kama loka,* when the upper duad does *not* win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purposes of communication with still living people, than the shell, and so it might be if it remained in "Kama loka," but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation in these Fragments of the 7 fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning point in the cyclic chain,—and this eighth sphere is out of circuit, a *cul de sac* and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manwantaric chain, which is lower than our own, in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments, than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give.

One statement though it is definitely made, *viz,* that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction, and here it must be

remembered that the recollections of life in Devachan very vivid as they are, as far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually, in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure,—even though many such pages will then seem to him most likely, very dull reading, and will not be frequently referred to. It is this revival eventually of recollection concerning all the long forgotten personalities that is really meant by the doctrine of the Resurrection of which the modern prayer books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teachings at present under conveyance to the reader. It may be worth while to do this as a separate undertaking at a later period, but meanwhile to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when at last the "resurrection" has been accomplished, there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally during its passage through this world been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex that spiritual individuality in such cases will have retained in its own affinities, no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book. And as at the end of the struggle after crossing the *Kama loka* the spiritual individuality will have passed into the unconscious gestation state from which skipping the Devachan state it will be directly reborn into its next life of objective activity, all the self consciousness connected with that existence will have passed into the lower world, there eventually to "perish everlastingly;" an expression of which as of so many more modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common sense of the matter would show there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of Causes, this Earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *karma*—the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The

conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh karma, whatever they may be, for this will be generated by the use we make of *them* in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old karma bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready-money transactions with Nature, so to speak of which it may hardly be necessary to make any entry in her books. But the great inequalities of life as regards the start in it, which different human beings make, is a manifest consequence of old karma, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects, —the state in which the principles liberated from the body are still in Kama loka, and physically in the atmosphere of the earth, the state of Devachan and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the Kama loka even is not immediately reawakened after death. When a man dies, his soul or fifth principle becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama loka has to last but a few moments, hours, days, weeks, months or years, whether he dies a natural or a violent death; whether this occurs in youth or age, and whether the ego has been good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter, his perceptive faculties become extinct forever, and his spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayavi rupa* may be thrown into objectivity as in the case of apparitions after death, but unless it is projected by a conscious or intense desire to see or appear to someone shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in Kama loka is obviously, from what has been already said—a phenomenon that depends on the characteristic of the principles passing, unconsciously at the moment, out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the ego's spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is of course of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible, while the stay in Devachan which rewards a very rich Karma, is sometimes said to extend to enormous periods.

In conclusion it may be added that this is a mere sketch of the state of things under examination, as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details which will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

WHAT OUR SOCIETY NEEDS MOST*

THE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves

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debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the inquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practice because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is pre-eminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practice, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

METAPHYSICAL HEALING ONCE MORE*

BY ONE WHO HAS TRIED IT.

THE opening sentence of Mrs. Gestefeld's article in February *Path* entitled "Another View of Metaphysical Healing" leads those in the Theosophical ranks who *have* "examined the subject sufficiently to arrive at an understanding of the principles involved" to come forward with such knowledge as a disclaimer of the assumption that only those who are ignorant of the matter will share the opinion of the *Path's* Editor.

An early inquirer into the theory that now enjoys the diversified nomenclature of "Divine Science," "Mind Cure," "Mental Science," "Metaphysical Healing," and "Christian Science," may claim to know something of its rise, its progress, and its present proportions, having been from the first intimately associated with one of the leading exponents of the art, and having examined thoroughly the *modus operandi* of the said art's acquisition and practice under the guidance of one who is conceded by even her opponents to be a past master of the Healing Gospel. With friends, in addition, who are ardent believers in the system of metaphysical healing, some of whom are regular practitioners of the cult, and with the cheerful admission that in some instances great temporary alleviation of suffering has been effected by the use of this agency,—and in one solitary case what might even have proved a permanent cure had not death intervened from another disease, it will presumably be granted that the writer knows whereof he speaks, and that the following is in no antagonistic spirit, but is the result of a full knowledge of the "principles involved," from a long and dispassionate observation of the facts, together with some personal experiences in the methods employed. All which tend to the unbiased conclusion that the opinion of the *Path's* Editor is in nowise unfair to either the body of teaching known as Metaphysical Healing, or to its defenders and practitioners. The remarkable unanimity—seen, alas! on this point alone—with which all adherents of every shade of the "Divine" and the other allied sciences condemn any and all examples chosen by an outsider for remark, renders it extremely difficult to handle the subject at all; yet it will probably be conceded that certain basic statements are used alike by all branches of the several denominations, and even by every free-lance of a "healer" who is considered infallible by her own following.

These are, in substance, that "All is One," that "One is Reality," that the "Reality is Good or God," that "God is Spirit," etc.: while in a text-book open at the First Lesson there is a list of the qualities of this God or Spirit, which is defined as both Principle

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and Person, and also as a "Unit and Person, *i. e.*, that which cannot be separated." A great deal is further said in the book in question about Love and Life and Light, and of Reality, which is explained to be "a thing that exists in the Mind of God," and we are gravely told that "all expressions of Reality are real, but that there are expressions of Reality which are false because they exist in man's mind independently of God's Mind," these unrealities among others being sickness, sorrow, sin, and death.

To escape the discomforts of this quadruple-headed hydra we are to bask in thought on Love and Light, which is God or Good, whereby we will be made sound, joyful, holy, and deathless.

Now all of this, the conscientious student of Theosophy as opposed to the mere believer in Theosophy, according to Mrs. Gestefeld's distinction, recognizes naught as familiar save the first proposition that All is One, and *that* One is the Real.

So far from Theosophy, as affirmed, being alike in essence with the "Divine Science" as expounded from the metaphysical healer's viewpoint, nothing could well be more dissimilar; nor can Theosophy be restricted in its definition to that presentment of truth alone which "appeals to and engages the intellect in contradistinction to "Divine Science" which "appeals to and engages the soul or self-consciousness," for according to the revelations of the partial and one-sided presentment of this Science known as Metaphysical Healing, it might properly be termed that which "appeals to and engages" the physical consciousness exclusively, judging from the disproportionate part the material body and its sensations are made to play in the scheme of regeneration,—for it is nothing less than this which is the aim of the cult. That Theosophy with its many sidedness of appeal, now to the higher mentality, then to the soul principle, and finally to the Higher Self and pure Spirit, is here limited in its sphere of action to the narrow bounds of the intellectual faculty, shows a want of appreciation of the fundamental teachings of our philosophy which inclines one to the view Mrs. Gestefeld takes of us, *i. e.*, that special attention has been diverted from a right understanding of the Wisdom Religion in favor of what is covered by the term "Divine Science."

All who have become familiarized with the operation of the great law of adjustment known as Karma, realize that whatever of suffering is our lot, here and now, has had its origin in some previous life, ourselves having been the creators by thought-action of the causes whereof the effects are made presently visible. Now Mrs. Gestefeld's contention is that, if Theosophists admit thus much, it follows logically that the further admission must be made that, since past wrong thinking has produced a bodily disease, present right thinking should be the only means employed for its eradication, instead of allowing it, in Mr. Judge's words, "to work its way

down and out by the proper channel, the body," her argument losing sight of the fact that, though the attitude of right thought will doubtless favorably affect the bodily conditions of a subsequent incarnation, it would be inconsistent with our views to look for such results in the present life so long as old reckonings are not fully wrought out to the last decimal.

It is again urged against us that if Karma should not be interfered with by thought processes, no more should it be checked by physical applications, such as medicaments and other palliatives; to which we may reply that such measures are not employed as cure, but as a perfectly legitimate means of alleviation, inasmuch as they pertain to the same plane as the physical trouble, *i. e.,* the material, and that appliances and correctives appropriate to the sphere of matter to which the distemper belongs are in no sense an infringement upon the field wherein the invisible law operates. When mental force is brought to play upon bodily disease it is, according to Mr. Judge's position, thrust back again by the mind current to the sphere in which it had its source in a past embodiment, thence again to work its way down and out,—for such end it is infallibly doomed to effect sooner or later. Hence it is maintained as the wiser course, to allow it to work itself out in its chosen field of action now,—since we know what tenfold and irrepressible force is acquired by any pent-up power that is denied a natural vent,—we the while devoting our thought-action to higher issues than the rectification of what are not infrequently exceedingly trivial abnormal states of the physical system.

By this it is not meant that the object to be attained in amelioration of health will not be greatly advanced by a well equilibrated mind and a cheerful, hopeful temper, which every physician and every sick-nurse knows to be an invaluable aid to quick recovery. But this well-established fact has not waited ages for recognition till the advent of the mental healers, as they would have us believe.

That the objection urged against the mental practice of metaphysical healers does not hold equally good against the advocates of mesmeric and magnetic methods of alleviating physical infirmity, lies in the fact that animal magnetism by its very name proclaims itself on the same plane of matter to which the present expression of bodily disease is akin, thus making its application no more injurious to the mind than are such drugs as quinine in malarial fever, nor, in fact, than bread is to the hungry in health. The standing contention, however, of those who deprecate all mind-cure practice of every variety in disease is, that such lamentably false standards of thought and of the relativity of things are thus engendered, making so universal a topsy-turvydom that we are bewildered at the spectacle, and are ready wildly to call on all upholders of sound philosophy and framers of stable canons of speech to aid in re-establishing the reign of rational language, and the law and order of common sense once more.

Of more serious import than even the strange medley of religion and philosophy with which the literature of "Mental Science" is adorned, is the claim of a boasted ability to affect the conditions, either external or internal, of other persons through the channel of their minds. Only a dense ignorance of, or a wilful blindness to, the extraordinary achievements of the last two decades due to the painstaking researches of eminent psychologists abroad, such as Bichet and Janet of France, and of the scientific medical fraternity, such as Siefeault of Nancy and Forel of Zurich, can fail to recognize in much of the mental-science practice in this country a kindred art to the hypnotic methods now being exhaustively investigated by the aforesaid authorities at various centres.

It is true, indeed, that with the mental-healers no trance is induced in their practice, but none the less does the mind of the operator assume a dominant attitude towards that of the patient, and we know from a study of the means advocated by the Nancy School in particular that "suggestive therapeutics"—a term long anterior to mental healing—are not always dependent for success upon the hypnotic state when once the stronger will has established its right of supremacy over the weaker one.* The mere fact that the patient is ailing in body renders his will-fibre of poor resistance; indeed his very act in soliciting aid for his sufferings at the hand of the operator denotes the ease with which his open, receptive attitude of mind may be influenced to any extent by even the unconscious thought of the other. Those familiar with the detailed accounts of experiments of the kind made at different schools in Europe will need no confirmation of this statement. The literature of the subject is ample and easily accessible to all interested sufficiently to pursue a thorough examination of its somewhat intricate records. Therein it will be seen how impossible it is to guarantee an immunity of influence save on the one subject adopted for suggestion, the extreme susceptibility of the weaker sphere to even the unconscious thought of the stronger one being a factor that has to be reckoned with, making it idle for the practitioner to allege that he will "*never* interfere with another's free mental action," or that he "never holds a mind in bondage, but only directs it,"—a distinction, be it observed, worthy of a Jesuit Father-Confessor.

The subtle persistency of these little-known forces, thus tentatively and ignorantly evoked, renders them beyond measure harmful in their after effects, months and years being oftentimes required to shake off the last traces of their baneful influence.

Case after case might be cited from an intimate acquaintance with the dealings of Metaphysical Healers of the disastrous effects

*Bernheim maintains in his treatise, *De la Suggestion, etc.*, that the *"hypnotic state need not be one of actual unconsciousness,"* that by the methods of the Nancy School *"real therapeutic effects are obtained when the patient does not fall into sleep or trance and when the patient recalls perfectly what has occurred after the seance is over."* The same authority defines hypnotism as *"the provocation of a peculiar mental state which augments suggestibility. All the phases of the state have the common character, not of sleep or trance, but of suggestibility."*

in certain instances of disease; one, notably, where a woman of fine mind, of finished attainments, and of originally strong will and pronounced individuality much reduced by long years of invalidism, was persuaded to put herself under the care of a noted "healer," one of those to whom even Mrs. Gestefeld would accord the meed of a right comprehension of the "Divine Science," but a woman of less intellectuality and possessed of fewer advantages of education than her patient, though extremely intelligent and quick of apprehension, which was supplemented by a will of indomitable power.

The patient had had for years an organic heart trouble, had been unable to walk at all, and had led a life of extreme carefulness. Under the new *regime* in less than a week the "healer," in defiance of the patient's own better sense, and directly counter to the warnings of a friendly medical attendant who had watched her case assiduously, had her walking about the streets, and unaccompanied, a thing the poor woman had not ventured upon in years, as the prospect of dropping down dead at any moment was inevitably before her. During a period of some five or six weeks an utter revolution took place in the woman's habits, and apparently also in her physical strength and general well-being, at the end of which time, the "healer" being called off in another direction, the patient was suddenly left without what had now become a daily and necessary stimulus, with the consequence that she almost immediately broke down with utter prostration of mental and physical power, and died a few years after without having ever regained the comparative ease of her condition previous to her recourse to this system of cure.

All the while she was undergoing this treatment she confessed herself to be conscious of the performance of foolish acts that her better sense told her at intervals were rife with future penalties, but something outside of herself, as she expressed it, seemed to urge her on to the result recounted.

If this be not Black Magic in the deed, however white the intent may have been, we confess an utter inability to cope with any suitable characterization, in accordance with the usual signification of terms.

Many another instance of the like kind might be adduced, but this one will suffice for the present purpose.

A minor consideration in the treatment of the whole question under review is that of the droll inconsistencies of theory and action that the professors of Metaphysical Healing Science are not above indulging in when need sorely assaults them in their own proper persons. For instance, we were on a time gravely assured by a practitioner of the art that mental force was equal to the cure of every disease, whether internal, organic, or incurable, and the statement was followed by the stout and not-to-be-shaken assertion that renal calculi were solvable under a well-directed and continuous thought current; but it was noticeable that when some time there-

after a hard mass of wax formed in the external meatus of the same person's ear, recourse was instantly had to syringes, soap, and hot water, and these proving inefficacious a speedy pilgrimage to the surgeon was undertaken for relief from his more perfect apparatus. When questioned why the powerful thought current could not have been as readily and as successfully applied to the ear's secretion as to that of the other organ in the body on an even harder substance, it was explained, in delightful defiance of all fact, that this was a "mechanical obstruction whereas the other was not," and all argument proved wholly powerless to establish the similarity of the two cases.

Such contradictions only compel our amused indulgence, and we experience the same lenient satisfaction as we are conscious of towards the innocent cross-statements of a diverting child comrade. But the more serious aspect of the matter is not unfortunately thereby lessened, as it has been our endeavor to prove above.

ELLICE KORTRIGHT, F. T. S.

PLAIN THEOSOPHICAL TRACES*

IN the *Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name "Theosophist" one hundred years ago? Is it necessary that all such movements should have been called in the past "Theosophical?" And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H. P. B. for authority. She often said that while the T. S. movement of today was distinctly under the care of the Adepts, it was not the only one through which effect was sought to be made on the race-thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T. S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark—or what the Sanskrit calls *lakshana*—of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often sup-

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posed not to have existed at all as a body, but deep students have come to the conclusion that they had an organization. They were Christian in their phraseology and very deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T. S. is the child of the Rosicrucian Society of the past. H. P. B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even today it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Bœhme. He was an ignorant shoemaker, but illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence today. His life has many indications in it of help from the Masters of Wisdom. A wide-spread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but he was also named "Theosopher," which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er." Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free to libraries all over the United States, and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count St. Martin, whose correspondence was called "Theosophical correspondence." He refers to Bœhme, and also to unseen but powerful help which saved him from dangers during the Revolution. His books, *L'Homme de Desir* and others, were widely read, and there are hints of a Society which, however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it

gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Bro. Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society*, London, 1697, and another dated 1855, entitled *Introduction to Theosophy or the Science of the Mystery of Christ*, and in 1856 *Theosophical Miscellanies* was issued."

About 1500 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T. S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A. D. I, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last came to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the *Upanishads*, Germans went in for Sanscrit, and England conquered India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant, narrow prejudice against the "heathen," the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society.

William Brehon.

THE BHAGAVAD-GITA.*

(Continued from May number.)

WE have seen that Devotion must be attained by that student who desires to reach enlightment. This is what is meant by Krishna's reply to Arjuna, at the conclusion of the second chapter.

"When he has put away all desires which enter the heart, and is satisfied by the Self in himself, he is then said to be confirmed in spiritual knowledge."

It is not possible to be wholly given up to the dictates of the Spirit while any desires that come into the heart are permitted to engross the attention.

Of course the person described here is one who has gone much higher in development than most of us have been able to. But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts. as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists. but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

Many would-be occultists, as well as some Theosophists, leave out of sight this chapter's teaching. Devotion has no charms for them; they leave it to those who would be good men, no matter what their creed or philosophy, and attention is paid to reading books, either new or old, upon magic, upon ceremonial, or any other of the manifold delusions. Nor is this erroneous practice newly risen. It was common among the alchemists, and the result in some cases is that students now waste valuable years in mastering ceremonial, Rosicrucianism, talismanic lore, and what not, as laid down in the books, while all of it is either useless mental lumber or positively dangerous.

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I do not mean it to be understood that there never was real Rosicrucianism, or that ceremonial magic yields no results, or that there is no science of talismans. There are realities of which these, as now known, are shadows. But we might as well expect to find the soul by attentively studying the body, as to know the truths behind the influence of talismans or ceremonial magic by studying the books now extant upon those subjects. The mediaeval so-called magicians have left a mass of writings that are now a delusion and a snare for students, theosophical and non-theosophical. In these are minute directions for various sorts of practices, but they are all the attempts of men to enable mortals, by methods altogether outward, to control the astral or natural world. Success did not come to these practitioners, nor will much else save failure be the portion of those of our own day who follow their directions. In most cases of the old European so-called sorcerers and writers on magic, their published lucubrations are only salves to disappointed vanity; in the rest, mere reduplications of formulae left by their predecessors. Paracelsus positively declares that true magic is within the man—a part of his inner nature, potential at first, active after development, and that ceremonies or formulae are the veriest rubbish unless the person using them is himself a magician.

In the practice of ceremonial magic, where certain geometrical and other figures are to be used with the aid of prayers and invocations, there lies positive danger. This danger is increased if the student follows the practice for the sake of gain or glory or power or mere wonder seeking,—all of these being selfish. In this ceremonial the operator, or self-styled magus, surrounds himself with a circle or an arrangement of triangles, the use and purpose of which are to protect him from whatever sprites he may arouse. Mark that well! It is for *protection*. Protection of this sort would not be needed or thought of unless a fear lurked inside that the shades or demons had power to hurt. So at the outset, fear, the product of ignorance, is fully present. The next important thing to be noted is that a sword has to enter into the conjuration. This is advised because the demons are said to fear sharp steel. Now Jesus said that he who lived by the sword should perish by the sword. By this he meant just what we are talking about. Ceremonial magic involves at almost every step the use of a sword. After the invocator or magus has used the ceremonial, say with success, for some time, he at last creates within his aura, or what Swedenborg called his sphere, a duplicate of what he had previously used and pictured on the floor or walls. In this he is no longer master, for, it being placed in that part of his nature of which he is ignorant, the sword of metal becomes an astral sword with the handle held by the demons or influences he unwisely raised. They then attack him where no defense can be interposed—on the astral and mental planes, and, just as surely as the wise man's words were uttered, he at last perishes by the weapon he himself used. This danger, thus roughly outlined, is no mere figment of the brain. It

is positive, actual, immanent in the practice. No book study will give a man the power to make the constitutional changes, as well as psychical alterations, needed before he is commander of immaterial forces. But these latter may be temporarily evoked and made acquainted with us by pursuing certain methods. That is the beginning. Their turn is sure to come, and, obeying a law of their nature, they take what has sometimes been called their "revenge." For all such practices call only upon the lower, unspiritual part of our nature, and that clothes such beings with corresponding attributes. Their "revenge" consists in bringing on inflammations in the moral character which will eventuate in a development of evil passions, atrophy of concentration, destruction of memory, ending at last in a miserable conclusion to life, and almost total failure to use the opportunities for progress presented by that incarnation. Therefore I said, it is all either useless mental lumber or positively dangerous.

In history and in our own experience there is abundant evidence that the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. Ignorant men who had no access to books have by their inward sense perceived the real truth of things, not only those round about them, but relating to the larger concerns of nature. Jacob Boehme was wholly unlettered, but he knew the truth. His writings show an acquaintance, not to be then gained from books, with the true doctrines found in the Hindu scriptures and secret books. In Germany today are men known to me, who, more unlearned yet than Jacob Boehme was, know many things still mysteries for our learned theosophists who can boast of college education. The reason is that these men have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth. I do not decry or despise learning; it is a great possession; but if the learned man were also a devoted one in the sense of the Bhagavad-Gita, how much wider would be the sweep of his intellection no one could calculate.

Learning of the human sort is not despised among the highest occultists, even among the Adepts. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of The Lodge respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence.

Without devotion a vast confusion arises within us that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters. Boehme calls it in some

aspects "The Turba." It is the delusion produced by the senses. And so Krishna, in closing the second lecture, says:

"Let a man, restraining all these, remain in devotion when at rest, and intent on me alone. For he whose senses are under his control possesses spiritual knowledge. Attachment to objects of sense arises in a man who meditates upon them; from attachment arises desire; from desire passion springs up; from passion comes bewilderment; from bewilderment, confusion of the memory; from confusion of the memory, destruction of the intellect; from destruction of the intellect he perishes.

But he who approaches the objects of sense with senses free from love and hate and beneath his own control, having his soul well-disposed, attains to tranquillity of thought. In this tranquillity there springs up in him a separation from all troubles. For the mind of him whose thoughts are tranquil soon becomes perfect in concentration."

A very beautiful portion of the Sanatsujatiya may be read with profit here.[1]

"Some say that freedom from death results from action; and others that death exists not. Hear me explain this, O King! have no misgivings about it.

"Both truths, O Kshatriya, have been current from the beginning. The wise maintain what is called delusion to be death. I verily call heedlessness death; and likewise I call freedom from heedlessness immortality. Through heedlessness verily were the demons vanquished; and through freedom from it the gods attained to the Brahman. Death, verily, does not devour living creatures like a tiger; for, indeed, his form is not to be perceived. Heedlessness develops in men as desire, and afterwards as wrath, and in the shape of delusion. And then traveling in devious paths, through egoism, one does not attain to union with the Self. Those who are deluded by it, and who remain under its influence, depart from this world and then again fall down into generation. Then the senses gather round them. And then they undergo death after death. Being attached to the fruit of action, on action presenting itself, they follow after it and do not cross beyond death. And the embodied self, in consequence of not understanding union with the real entity, proceeds on all hands with attachments to enjoyments. That, verily, is the great source of delusion to the senses: for, by contact with unreal entities, his migrations are rendered inevitable; because, having his inner self contaminated by contact with unreal entities, he devotes himself to objects of sense on all sides, pondering on them only. That pondering first confuses him, and soon afterwards desire and wrath attack him. These lead children to death. But sensible men cross beyond death by their good sense. He who, pondering on the Self, destroys the fugitive objects of sense, not even thinking of them through contempt for them, and who, being possessed of knowledge, destroys desires in this way, becomes, as it were, the death of Death itself, and swallows it up."

The second chapter ends with a declaration of what is the sort of death that results in union with the Divine, preventing absolutely any return to incarnations upon earth. It is found in the sentences:

[1] Sanatsujatiya, ch. 2.

"That man who, casting off all desires, acts without attachment to results, free from egotism and selfishness, attains to tranquillity. This is the condition of the Supreme Being, O Son of Pritha! Having obtained this, one is not troubled; and remaining in it, even at the time of death, he passes on to extinction (or union with) the Supreme Spirit."

Those are the last words of the second chapter.

Any other mental attitude at the time of passing away will surely cause us to acquire a mortal body again.

Krishna's declaration brings up before us, not only the practices previously inculcated, but also the whole subject of death. For, in order to know how to "think of Him at the moment of death," or to have that tranquillity which only perfection of devotion confers, we must find out what death is, and whether it is solely what we see going on at the decease of human being, or more than can be gauged with the eye. A little reflection shows that what is seen and noted by physicians and spectators is but the withdrawal of the soul and energy from the outer envelope called "body." While that is going on, the person may accept rites of the church or profess adherence to any sort of doctrine whatever, even with his last outward sigh speak of heaven with its bliss awaiting him. But that is only the first step. It leaves his visible features calm and happy, perhaps, in expression; his relatives close his eyes,—they call it death. He, however, has only begun to die. The soul has yet to pass through other envelopes beyond the ken of friends, beyond even the dying man's present control. All now depends upon the whole course and kind of thought in which he indulged during the life of the body. For the soul has to pass along the road by which it came, and that way is lined with the memories of a life-time; as these memories rise up they affect the departing entity, causing it to be either disturbed from concentration on the Supreme Being, or assisting to a greater perfection. If, then, some few years only near the close of life were devoted to the sort of practice inculcated by Krishna, the memories of the years previously spent in following after desires will throw a cloud over the soul and absolutely prevent it from attaining that state from which return to earth is impossible without our consent. It is more perfectly illustrated by considering life as a grand musical movement that is brought to a close by using at once all the tones sounded throughout the whole preceding portion. The result will be a combined sound, expressing neither the highest nor lowest notes, or the sweetest or less sweet, but the resultant of all. And this last sound is the fixed vibration that governs the entity, sounding all through him, and throwing him into the state to which it corresponds or of which it is the key. Thus it is easily seen that in each thought lie the possibilities of a harmony or a discord for life's conclusion.

"Guided by the clear light of the soul, we have considered thy teachings, O holy sage! They have been efficacious for the removal of the obscurities surrounding Ishwara's abiding place in us; we are delighted and refreshed; may thy words remain with us, and, as a spring refreshes the earth, may we be refreshed by them!"

WILLIAM BREHON, F. T. S.

THE PERSIAN STUDENTS' DOCTRINE*

Before the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet the Great Abad:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their works or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority; and everyone whom they kill hath been their aider or abetter, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's

*This article was first printed by Mr. Judge in *The Path* for October, 1892.

reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenseless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them,

he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad," took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

BRYAN KINNAVAN.

HIDDEN HINTS IN THE SECRET DOCTRINE*

(From p. 212 to p. 252, Vol. I.)†

By W. Q. J.

From p. 212 to 221 the reader can for himself find all that the author of the *Secret Doctrine* desired to give out in those pages.

WHAT ARE ELEMENTALS? In describing the groups of the Hierarchies the 6th and 7th groups are touched on at *page 221*, where it is said that elementals are a part of the numberless side groups "shot out like boughs of a tree from the first group of the four." And they are all subject to Karma (19th line, p. 221,) which they have to work out during every cycle. As it is said, lower on the page, "A Dhyan Chohan has to become" such, it must follow that even a Dhyan Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

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† References are to the paging of the original edition of the *Secret Doctrine*.

Man's Great Destiny. Following the argument hinted at about elementals, on p. 221, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

That High Spirits Work on Earth in bodies of men, while those spirits are still in the highest spheres, see *V. I, p. 233-234 and notes,* also *note p. 235.* On p. 233 it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a definite status and function in the "supersensuous regions." We should say—assuming the correctness of the author's statement—that she herself was such a case, and that "H. P. B.," whether hourly in the day or at night when all round was still, had a "status and function" in other spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may ravel, or at least shed much light upon. And in one of her letters this sentence appears—in substance—"The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved."

In the Hindu books and teachings there is a reference to this when they speak of high *gnanees*—that is, persons full of knowledge and spiritual power—being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

Loss of the Soul. The possibility of the abandonment of the body by the soul is outlined on *page 234, V. I.* thus: "The soul could free itself from and quit the tabernacle (of the body) for various reasons, such as insanity, spiritual and physical depravity, etc." And at the end of the note on p. 235 it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on

earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H. P. B., in a note. In this the words are: "For this occurrence is found to take place in wicked materialists *as well as in persons 'who advance in holiness and never turn back.'*" From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the underlined part.

THE NECESSITY FOR INDIVIDUAL EFFORT. This is very emphatically put, and in precisely the style of H. P. B., in the 3d paragraph on *page 244,* in the parallelisms, where *Atma* is spoken of. Here she shows that *Atma* is not subject to change or improvement, but is the "ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.*" [Italics are mine.] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Atma* will not shine through it because it cannot, inasmuch as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of "not interfering with Karma."

ONLY THREE DIMENSIONS OF MATTER. The "fourth dimension" is combatted on *pages 251-252 et seq.*: "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." [p. 254.]

NEVER NEED TO WORRY

There is never any need to worry. The good law looks out for all things, and all we have to do is our duty as it comes along from day to day. Nothing is gained by worrying about matters and about the way people do not respond. In the first place you do not alter people, and in the second, by being anxious as to things, you put an occult obstacle in the way of what you want done. It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter what they may be. Think that over, and try to make it a part of your inner mind that it is no use to worry; that things will be all right, no matter what comes, and that you are resolved to do what you see before you, and trust to Karma for all the rest.—*W. Q. J.*

ON THE OUTLOOK

Expressions of theosophical thought are becoming so numerous in the ephemeral literature of the day as to remind the student of the period when H. P. Blavatsky began to assail the stronghold of materialism. If we were on the search for visible evidences of the cyclic law we could hardly find a better than this, one more instructive in itself or more suggestive of opportunities. It is true enough that materialistic thought, abandoned, or nearly so, by the high priests of science, has now filtered downward to a wider popular level, but at the same time it has stirred to activity certain forces of protest that will gather strength and courage with success. Some of these forces are now timid enough in all conscience. Their theosophical source is evident, almost as evident as though it was declared, but they are still apologetic, deferential, and sometimes almost obsequious to a "science" of which they stand somewhat in awe. Presently, perhaps, we shall deny the use of the word "science" to mere guesswork and speculation, and shall demand that it be applied only to knowledge, which is indeed its legitimate application.

As an example of the protests against materialism that are now finding their way into the popular press we may take the article appearing in "The Woman Citizen" from the pen of Henry B. Monges, M. S., a member of the Faculty of the University of California. Professor Monges entitles his contribution "There is no Death," and he devotes six columns to an argument of some ingenuity but with the slight taint of apology. Evidently he would like to advocate reincarnation but thinks it better to confine himself within the domain of suggestion and inference. He tells his readers that they have always existed within their own consciousness and that they will never cease to exist, but he has nothing to say as to the conditions of this pre-natal life. Perhaps this will come later. But the author's theosophical debt is still more clearly shown in his references to the post mortem state.

> Granted as a working hypothesis that man persists after death in some ethereal and spiritual form, we can then consistently assume that this same etheric vesture existed prior to his death. He, a something, different than his form, is the animating, thinking living soul, living in two bodies, which are identical in form and parts—one physical material, the other spiritual material or substance. The one gross, the other refined. Man, too, has all the life forces of the mineral and vegetable and animal kingdoms acting in him plus the soul element—making thereby—Man. At death these elements of the mineral and vegetable naturally go back to their own kingdom as the physical body disintegrates, but the animal part of man is a powerful element, holding and containing powerful forces and energies; these are not so easily dissipated. After death they may cling for quite a while to the etheric body, particularly if they are strong and of the earth earthy. Man after death is not going to be suddenly transformed into some celestial and perfect being, even though his life as a whole has not been vicious. Such a view is as illogical in one direction as that of the materialistic scientist is in the other.

Now all this is quite obviously a paraphrase of certain theosophical writings with which we are all familiar and perhaps the author is well advised to keep the source to himself. The editor might not approve a direct reference to Theosophy. He might even lose a subscriber. But let us dismiss Professor Monges with one more citation from his excellent contribution. He says:—

> Should all this be true then we can realize what we are doing when we hang a criminal, under the foolish notion that we are freeing society thereby of a dangerous menace. As a matter of fact we are doing quite the contrary; we are liberating this soul, this being, full of hatred, re-

venge and lust. It is free to strike back an hundred fold, for every one hung twenty crimes may follow. Who is responsible? We, for we cannot shift our personal responsibility. Our social and economic conditions made the bad man possible; we are our brother's keeper; we are responsible.

But would it be legitimate to suggest that it is bad men who make the social and economic conditions and not the social and economic conditions that make the bad men. It is just as well to get the horse and the cart in their right order.

Probably Dr. Henry J. Nash, a scientist of some repute, would resent the suggestion of astrological proclivities on the ground of his letter to the London "Express" in which he suggests that neurotic manifestations are due to sunspots. Names do make such a difference, as we all know, since even mesmerism became at once respectable as soon as it had been dubbed hypnotism, and thus cleansed from its "unscientific" origins. And certainly we shall soon have to find a new and respectably scientific name for astrology if celestial influences continue to receive the attention that is now being given to them. It will be remembered that Professor Jevons attributed all the great periodical commercial crises to the influence of sunspots every eleventh cyclic year, and now we have an eminent American physician who writes a bulky volume to prove that human gestation is entirely due to lunar changes and that it is quite easy to predict the sex of the unborn child, and even to control it, by attention to the law of lunar or tidal rhythms.

Now if neurotic manifestations are due to sunspots then these manifestations must be regular and cyclic, since the sunspots themselves are regular and cyclic. It would be interesting to know more about this from competent medical observers but in the meantime we may remind ourselves of what the author of the "Secret Doctrine" has to say about these solar phenomena. In Volume I, page 591 we find the following:—

Ed. P541

> The Universe, our World in this case, breathes, just as man and every living creature, plant, and even Mineral does upon the Earth; and as our Globe itself breathes every twenty-four hours. The dark region is not due to the "absorption exerted by the vapors issuing from the bosom of the sun, and interposed between the observer and the photosphere," as Father Secchi would have it, nor are the spots formed "by the matter (heated gaseous matter) itself which the irruption projects upon the solar disk." The phenomenon is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen, such as is used by lecturers on Astronomy to show the moon, for instance, then everyone would see the sunspot phenomena repeated every second, and that they were due to contraction and the rushing of the blood.

In the meantime we may congratulate ourselves that science is becoming a little more sensitive to the presence of forces that have hitherto been beyond its ken.

One of the minor journalistic sensations of the day is the series of articles now being contributed to a New York daily newspaper by Dr. Crane. Dr. Crane wanders up and down in the world and to and fro in it, and he knows it all. He is equally at home in politics, sociology, philosophy and religion. He tenders counsel on all the affairs of human life, and his lightest opinion is hailed as conclusive by the multitudes of people who think with difficulty, and who are eager to welcome anyone who will relieve them of this difficult—even impossible—activity.

Among the latest questions addressed to Dr. Crane is one on the meaning of death and the termination of human relationship with the world.

It need not be said that the omniscient Crane is equal to the occasion, for he says "And when you die (and we are all mortal) that is the end of the world, as far as you are concerned." In this way does the daily newspaper dispense wisdom for the inconsiderable sum of one cent daily. And yet we complain of the high cost of living.

Now if death is the "end of the world" so far as we are concerned then there can be no post mortem responsibility for our acts in the world. Dr. Crane does not actually say this but the inference is inescapable, and of course he is perfectly entitled to hold any opinions that he wishes and even to dignify them by the name of thoughts. But the next time Dr. Crane addresses himself to the solution of the problems of criminality—and this will duly come about in the cycle of the Crane psychology—he might advantageously ask himself if crime receives its chief stimulus from the social factors upon which he is so fond of dilating, or from the very philosophy promulgated by himself, the philosophy of human irresponsibility. In other words he might ask himself to what extent he himself is the cause of crime, certainly a somewhat harsh suggestion, but salutary withal. If the world comes to an end for the individual with the death of that individual then why should we observe any moral law, or acknowledge any moral restraint, or conform with any moral ideal? It is indeed precisely this philosophy, the philosophy of materialism, that is accountable for the increase of crime and insanity and for the rapidly approaching break-down of civilization. It is just such cheap and shoddy teachings as this, put forth with all the weight of charlatan authority that is the chief enemy of human society.

A rash Theosophist once predicted that before many years we should find orthodox religion not only claiming that reincarnation is an integral part of Christianity but asserting that it had never fallen wholly into disfavor. And now comes Dr. William Adams Brown, Ph.D., D.D. who writes a book entitled "The Christian Hope: A Study in the Doctrine of Immortality" and who deals so adequately and so justly with reincarnation that we may reasonably suspect him of a tendency to believe in it. Christianity, says Dr. Brown, has no monopoly of hope. Buddhism had brought hope into a world haunted by terrors:—

> The one thing certain was that the life to come would be no finality. It would be but one in a chain of lives, each linked to its predecessor by an inexorable necessity, each the payment of debts incurred in some previous existence, the atonement of sins, the very memory of which had vanished from the mind * * * such was life as it looked to the contemporaries of the Buddha, and to such his message of the possibility of a deliverance from life through the renunciation of desire opened the door of a great hope.

Now we need not be too critical of such a statement although we may well wonder why the western critic of eastern thought is apparently so incapable of the precision of terminology that the eastern thought demands. Buddha never promised a "deliverance from life." He promised a deliverance from personal life, that is to say from selfishness. How can there be a deliverance from the one supreme reality?

The author's glance at the religions of Greece gives him occasion for another reference to pre-existence and to reincarnation. He says that two corollaries follow the Platonic conception of the soul.

> In the first place it is pre-existent. Like the divine Reason to which it is akin, man's reason is eternal, and eternity knows as little of a beginning as of an end. Before the physical universe began, the soul had its independent existence as pure spirit, and only afterwards was united with the body through the strange marriage we call birth. The little segment of experience which constitutes the story of a human life is only a chapter in a longer history reaching backward as well as forward, the

major part of which is hidden from our ken. One thing only we can know, that the story is one, and that which we see and feel here is bound by inexorable law to all that has gone before, and all that shall follow after.

The second corollary is even less familiar to our western thought. It is that of transmigration. If the soul's existence is independent of the body, and incarnation is an episode in its never-ending life, there is no reason why we should think of it as taking place only once. On the contrary it may be repeated many times and in many forms.

The Greek thought, says the author, is important because of its relation to Christianity, but we have to remember that the idea of transmigration was already ancient in India when the Grecian philosophy was born. And Dr. Brown again reminds us that the doctrine was one of hope.

Theoretically, there is nothing in the doctrine of transmigration which need necessarily make it an object of dread. One might conceivably awake to a happier existence as well as to one more miserable. Retribution may take the form of reward for the righteous as well as of doom for the wicked, and the hope of such reward might well prove a consolation to the just man under the trials and injustices of his present life. This is indeed the form which the development of the idea took in Greece. As it meets us in Pindar, the doctrine of transmigration seems to have been a doctrine of hope as well as of despair. It was the stairway up which the soul passed on its journey toward heaven.

The doctrine of immortality came to the Church, says the author, from Greek sources, surely a strange admission from a Christian apologist. Jesus, he says, gave to the doctrine a new content and a new significance but it came originally from Greek sources. The doctrine of natural immortality teaches that the "soul or spirit is a simple substance and therefore imperishable."

We have traced the rise of this doctrine in Plato and his successors. We have noted its influence upon Alexandrian Judaism, but it is not found in our Bible, either in Old or New Testament. Like other elements in later speculative theology it enters Christianity by way of Alexandria. Origen teaches it in its original Greek form, including the doctrine of pre-existence on the one hand, and of reincarnation on the other. It is true that in Origen's teaching this reincarnation does not take place in the present world. He holds that there is to be a succession of worlds, in each of which the spirit will continue the process of training begun here, until at last, perfectly purified from sin, it will leave matter behind and enter its final form of existence as pure spirit. The later Church rejected this doctrine of a series of lives in successive worlds. In like manner it rejected the doctrine of pre-existence, confining immortality to the life that follows death.

Once more this is a very fair statement, but the author might have gone on to say that reincarnation was held not only by Origen among the early Churchmen but by a large number of others. It would also be interesting to know his interpretation of the various passages of the Bible that point so clearly in the same direction, but perhaps it would hardly be fair to ask too much of him since heresy trials are not yet wholly out of date. But we may note that the "later Church" that rejected the doctrine was the Catholic Church, that the rejection took place five hundred years after the death of Christ, and that it was caused by motives that may be described as financial and political. Obviously there could be but small ecclesiastical profits from a teaching that placed the fate and fortune of every man in his own hands and that made every man the arbiter of his own destinies irrespective of the mediation of Church or priest. But Dr. Brown is to be congratulated upon a presentation that is obviously sincere and unbiased.